

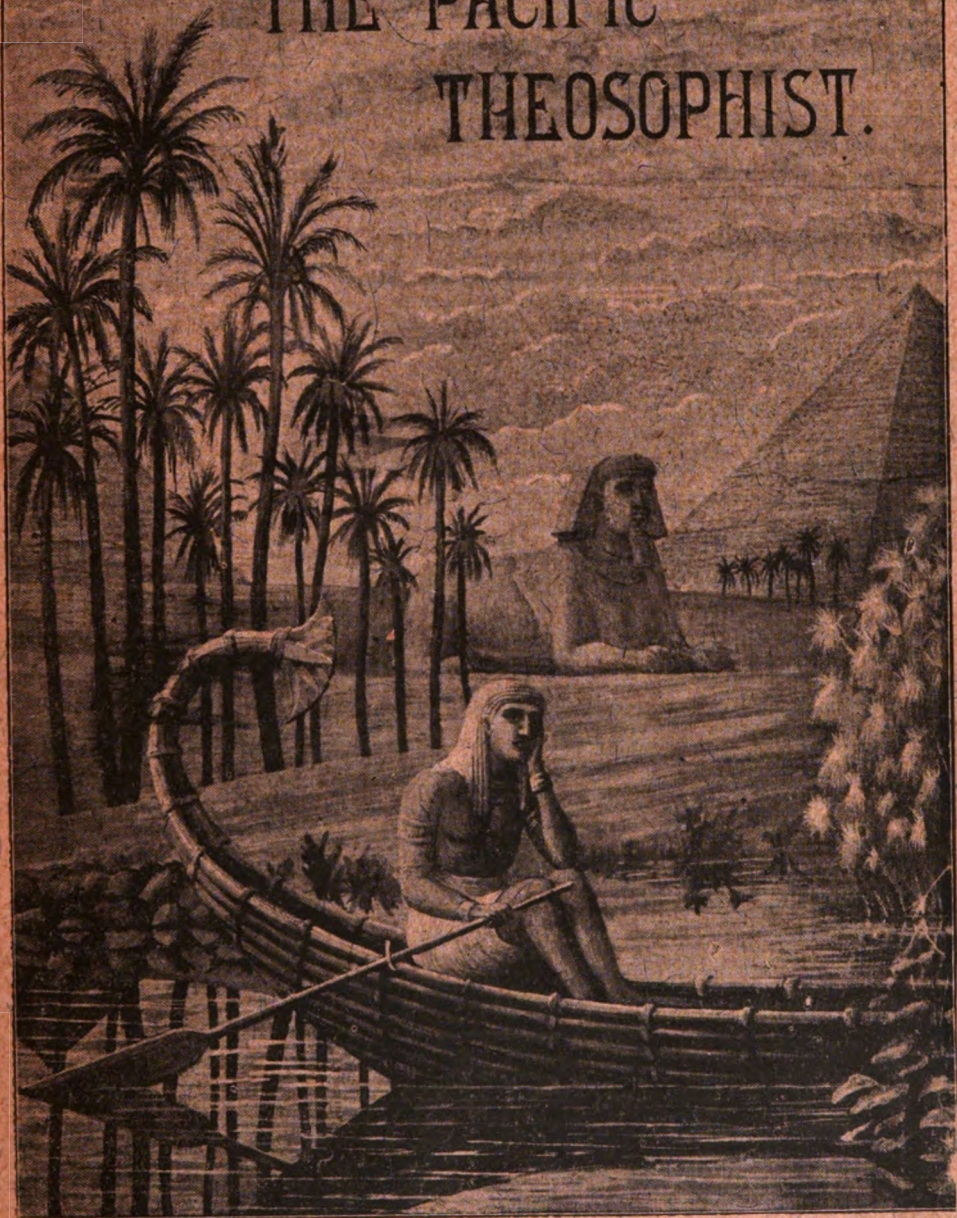
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Vol. 7

No. 8

"Seek out him who knows still less than thou; who in his desolation sits starving for the bread of wisdom, without a hope or consolation, and—let him know the truth."

THE PACIFIC THEOSOPHIST.



A THEOSOPHIC JOURNAL,
Devoted to the Practical Realization of Universal Brotherhood.

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JEROME A. ANDERSON, M. D., F. T. S., Editor.

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THE ILLUSIONARY PERIOD.

A GLIMPSE OF THE NINETEENTH CENTURY, AS SHOWN TO THE
JUNIOR CLASS IN HISTORY AT THE UNIVERSITY OF CAL-
IFORNIA, DURING THE WINTER TERM OF 2736-7.

Being the Verbatim Report of a Course of Lectures Delivered by HIRAM
EVERETT, F. T. S., Ph. D., and Reported by LUKE NORTH.

I.

Fellow Students: The present is an age of brevity in words, both written and spoken, and though I come to discuss with you an age when men used many words and said little, yet I shall bear in mind the standard of our own time and seek to tax your patience with lengthy sentences and needless details as little as the skill I can command will permit.

We are to consider the Illusionary Period. You will find it, I am sure, a very interesting and entertaining study, and although it is the shortest period in the history of human evolution, it is one that will repay most richly your earnest and conscientious consideration. When we speak of the Illusionary Period we refer more particularly to the 19th Century, though of course, the century immediately preceding and the one following it fall very largely under the same designation, so that a strict definition of the term would embrace nearly all of the 18th, 19th, and 20th centuries. The period is unique in all history. Imagine, if you please, three centuries of civilization during which men prided themselves, above all things, upon being most practical—and were most impractical!

I have used the word civilized in a relative sense. In truth these

centuries were most uncivilized, if we compare them with many former and all of the succeeding centuries. In the eyes of its contemporaries, however, the Illusionary Period had attained the very height of civilization—of culture, refinement, intellectuality, spirituality. This we readily perceive from the most casual examination of the current literature—I should say the popular literature—of the Period, which fairly teems with ostentatious utterances of its own wonderful and unequalled civilization. Today we know that there have been civilizations in the dim past to whose heights of mental and spiritual attainment, of physical culture and harmonious living, mankind is still approaching, and that but slowly. I would remind you, in passing, however, that if we are less complacent with our own degree of progress than were the peoples of the Illusionary Period with theirs, it is also true that we have enjoyed for several centuries a more extensive knowledge of the early history of humanity than was in possession of the race, with but few exceptions, at the close of the 19th century. We have not come to judge the past, let us remember. That task is not ours, and “the duty of another is full of danger.” Nature has provided an incorruptible Judge for all of us—Karma. Let us not seek to usurp its functions. We are neither critics nor apologists for the Illusionary Period, merely humble students seeking to know its errors, that we may avoid them; its attainments, that we may enrich ourselves with them.

I shall direct your attention first to some of the more conspicuous circumstances upon which time has based its verdict of the 19th century, leaving for future consideration a discussion of the fitness of that verdict. And in the end I shall try to show you the evolutionary necessity for those unique experiences. I speak, of course, of the Western world, our own. It was then, as now, the seat of the greatest existing civilization, though the world's centers then bordered on opposite sides of the Atlantic Ocean. It was not long after the close of the 19th century, however, when the eastern coast of the Pacific Ocean became the center not only of population, but of whatever culture and learning and progress that may be said to have existed at such a peculiar time. An apt designation for this age would be the Period of Reversal, or the Reverse Age. In the 19th Century all things were reversed from their natural order. And that the peoples of the period not only devoutly believed, but vehe-

mently lauded themselves with the notion that all things were in their natural order—therein is found the greatest reason of its designation as the period of illusions. Men lived in a perpetual illusion. They called their age the iron age, the practical age; it was the age of insubstantiability, of phantoms, mockeries, self-deceptions, false ambitions, wasted efforts, and transient aims. Seeking to be most practical, the men and women of the 19th century lived almost solely for the things most visionary and transient, for the very shadows of unreality. Men worked, wrought, struggled with mind and muscle, by force of will and arms, exhausting power, sufficient in one day, to move a mountain—and for what ends? For the achievement of objects that scarcely lasted till the first warm kiss of possession had grown cold. Two things the western world lived for in the Illusionary Period. I shall name them in the order of their supposed importance at that time:

1.—The possession and accumulation of material objects.

2.—The desire of every man to be looked upon as superior to his neighbor, to outshine his brother; the pride of rivalry.

Though for the convenience of our study I have divided these objects, the student should remember that they were but the opposite poles of one thing—the lust of material possession. Perhaps I should amplify here a little, for in our day these are strange-sounding words and convey but imperfect meanings. During the Illusionary Period men were deluded in the belief that matter, or gross substance, was the real and substantial portion of the universe. Things that could be seen, tasted, touched—enjoyed by the sensory organs—these were the things that man placed his faith upon and for which he struggled to gain a personal and exclusive possession. The ancient and brutal doctrine of *laissez faire* prevailed and every man was in practice (though often not in theory) the dire and unrelenting foe of every other man. And this condition inhered in the very nature of the venal existence men led, for to gain a greater proportion of the product of his brother's industry, to attain houses, lands, gold and baubles, fine raiment and creature comforts of a thousand and one varieties, even to pictures, books, and the treasures of art and learning, not for the enrichment of city or state, but for individual and exclusive ownership—this was the chief end and aim of 19th century existence. Do you wonder at time's verdict? Other passions and de-

sires entered more or less into the lives of both individuals and nations, but with very few exceptions they were of the same nature, unsubstantial and transitory. A nation lusted for more states; an individual for more acres, or the product of them. And with it all was this spirit of rivalry that was born of selfishness and ended in covetousness. It existed not only in things venal, but in all things whatsoever that 19th century man aspired to or desired. "I am richer than thou, I am more learned than thou, I am more loved than thou, I am more talented than thou, I am more holy than thou!"—these were the working mottoes of the time. In school and out of school the tiniest and the oldest children were taught to be rivals, not brothers. We find, even, that the entire educational system was built upon the theory and practice of selfishness and self-interest. In the adult world rivalry was the very keynote of all existence.

Now, in the great world-struggle for these selfish and transitory objects, in the nature of things, no man could ever attain them wholly, and millions of those that came farthest from them were doomed to the most abject wretchedness and very often lacked enough of the creature necessities to preserve their bodies from disease and premature decay. And this age—being in the lowest arc of the cycle of Kali Yuga—called itself, even boasted of being, the iron age. Nevertheless the golden calf was worshiped then as it was by the children of Israel in the wilderness, only more passionately, more persistently, more generally—and with more hypocrisy, perhaps, for the age called itself Christian and pretended to revere the teachings of the Adept of Nazareth. They used their gold for what they called money, a term then employed to signify a medium of exchange. And this gold, this money, would purchase anything, speaking in a general sense, from the virtue of weak women to the conscience of strong men. Gold was the medium of exchange whereby men bartered their lasting futures for the fanciful rainbows of an hour. The successful man was he who amassed the greatest amount of gold and held it in exclusive possession while thousands starved for the need of it. An anomaly, surely that men should starve for the lacking of gold, yet the solemn truth. It is a strange period we are discussing and we shall find it replete with surprising paradoxes. Who were its most honored men? Them that gained most when to gain was to cause suffering in others; or who knew best the science of human

killing, for war did not cease till near the end of the 20th century. Who gained most was fawned upon and flattered by all; who killed most was crowned with laurel, though lacking the power to restrain his own passions.

At the conclusion of his lecture Professor Everett suggested a course of reading for the students, naming some standard compilations of newspaper utterances and literary paradoxes of the 19th century. The professor gave notice that his next discourse would undertake to go directly to the root of the matter and show wherein the illusions of the 19th century began and ended.

HAS MAN A SOUL?*

Man *is* a soul. He is a soul because he is a unit of consciousness. But what is consciousness? This universe, including man, must have a source. This source may be termed God, or the Absolute, or the Unknowable, as one chooses. It is of necessity Infinite, and that which is finite cannot comprehend the Infinite. But the Infinite cannot be out of all relation to the finite, for the finite depends upon it for its existence; and therefore, the Unknowable must present to the finite certain aspects of itself which are comprehensible. These aspects are matter, force and consciousness. Consciousness is that aspect of the Absolute which perceives, reasons, feels, wills, and directs. None of these can matter, nor force, accomplish; and, therefore, consciousness appears to be the superior of the three.

Man's body, in common with the entire universe (for the universe is but embodied consciousness) is governed from within outwards. Every thought which enters the human brain comes into it ready-made; every motion of which the human body is capable arises through some inner impulse. Inner control is universal and absolute.

Matter can be perceived; force can be measured; consciousness alone eludes analysis, and the human soul is a center of this mysterious consciousness. The fact that the universe is governed from within outwards is evidenced by the appearance or design everywhere. I know well that theological assumptions and assertions have caused this argument of design to become somewhat discredited. Theology teaches that an anthropomorphic God created the universe,

*Stenographic report by Clara A. Brockman, of a lecture at Academy of Sciences Hall, San Francisco.

and governs it solely by his personal, and therefore immutable, will. Certain laws of nature were recognized which transcended the possibilities of anthropomorphic divinity, and blind force taking the direction of the least resistance displaced the view of design. But if one takes the larger view that everything in the universe is governed from within without, the argument of design holds good, and proves that there is within the entire Cosmos that which designs in advance of execution, and this, again, is consciousness.

Material laws themselves are only the evidence of a broader, deeper designing. They show that there are Beings as far in advance of ourselves as we are apparently in advance of the flower or the insect; whose thought takes form in material worlds and in the beings which inhabit them; whose will is seen in the laws which govern such worlds. In short, if there were not this inner consciousness, designing, guiding, controlling everything, then this universe would be but a chaos. Let us take a familiar illustration. One block below us is being erected a magnificent structure. In how many millions of ages would these bricks, if carelessly tossed into a heap, assume the design, form and proportions of that building? How absurd, then, to suppose that a world like this, evidencing design everywhere, is the mere mechanical associating of blind atoms under yet blinder law!

Matter, then, is incapable of self-guidance. Of itself, it is inert and lifeless. Force of itself is non-intelligent; for even the laws of nature which are the wills of high, divine Beings, in their mere action, show themselves to be mechanical. An earthquake does not choose its victims; a hurricane does not avoid certain localities and devastate others, for these are but examples of general laws under which the entire world exists; and in any specific action are necessarily non-intelligent.

Consciousness and matter are ever associated, and force is but an expression of the effect of consciousness acting in matter. Yet matter ever limits consciousness—prevents it from exhibiting all its powers. The more dense the matter, the less the consciousness which can be displayed. This is an important thing to remember in the course of our argument. We do not know what consciousness is in itself. We do not know that it can even exist without a material association. Certainly, there is no evidence of such existence in

the manifested universe, and with unmanifested realms we have no present concern. Therefore, in its material associations we must expect to find infinite gradations of the manifestations of consciousness, for only in this way can the Infinite manifest itself finitely—by an infinite number or succession of finite phenomena.

For convenience of study, consciousness may be divided into the mineral, vegetable, animal and human kingdoms. In the mineral and vegetable kingdoms there is no appearance of the “not me,” no self-differentiation is possible. But both these states are throbbing with the consciousness of life, which as yet, is in the universal. In the animal kingdom, the “not me” is faintly dawning; in the human, it appears as an “I am myself,” which separates itself from the universe without. This recognition of egoity is a possibility in all states of consciousness. It does not appear in the lower kingdoms because it is prevented from manifesting by the density or materiality of the vehicle; but it is there as a potentiality.

But what is egohood—this mysterious power of self-recognition as “I am I?” It roots in the Absolute—is lost in that pavilion which is surrounded by darkness. Out of Absolute Unity all manifested differentiation of necessity proceeds. It is evident that it is manifesting itself in an infinite number of units of consciousness, every unit of which is capable through the process of involution plus evolution, of manifesting every potentiality contained in its Source. Every phenomenon of the manifested universe, all evolution in nature about us, demonstrates that atomic units of consciousness are treading some cycle of necessity, and so widening infinite potentiality into actual potency. And this is the meaning of, and the reason for, the process of evolution.

The soul, then, is a unit of consciousness. But unity, by its very nature, is incomprehensible. What says mathematics, the most exact of all sciences, of the Unit? “Once one is—what?” Two? “No; once one is *one*!” “One divided by one is—what?” A half of one? “No; one divided by one is still one!” Is there not herein a great mystery? One *added* to one makes two; and one *subtracted* from one leaves nothing. We can *add* units of consciousness together, until out of them we have an infinite universe, but to multiply them or divide them, or, in other words, to produce them out of each other is impossible. The soul remains forever a unit, uncreate and immutable.

Unity, thus seen to dwell in matter enters also into consciousness; for matter, force and consciousness are inseparable. Unity in one demonstrates it in all, so that, mathematically, we are forced to recognize a Unit of consciousness, or a soul.

There is no science which is not built upon unity; which does not depend upon units for its existence. Mathematics, physics, chemistry, astronomy, all are based upon this mysterious unity this "atom" which must be postulated before the demonstration of any science whatever. Material atoms must exist that the universe may exist; conscious atoms must exist, that differentiated consciousness, or souls, may exist.

The soul then, is a CONSCIOUS UNIT, or a unit of consciousness. It must be a unit because it can cognize or know unity. Ponder this deeply—whether it is possible for the soul to conceive of a quality which it does not possess. Can the stone or the flower think of itself as "I"? The consciousness is there, but latent, hidden. But man—all his thoughts, his emotions, his passions, his will, everything which constitutes him *man*, every faculty of his soul, depends for its existence upon this recognition of "I am myself," this unit of consciousness upon which has at length dawned the first, faint reflection of that infinite, eternal unity in which it has its source and which it IS. It is, therefore, a self-evident truth that the soul is a unit because it perceives unity.

The soul is a unit, also, because it conserves conscious experiences. The acorn brings forth oaks; and throughout the eternities it will produce but oaks so long as this unit of consciousness seeks and finds expression within the vegetable kingdom. In the human soul, identity is equally evident. Each soul has a multitude of conscious experiences, involving the production of conscious energy. The law of the conservation of energy is universal; and no soul can conserve the conscious experiences of another. I cannot remember, nor profit by your past; nor can you profit by mine. Whatever conscious experiences one has can be recorded only upon his own soul; not upon some one else's; and therefore, this record cannot be made nor preserved, nor conserved, unless the soul is an indestructible, eternal unit of consciousness.

The soul is also a unity or it could not perceive itself. Can the flower perceive itself? Does the rock recognize that it is a rock?

But the human soul recognizes unity which is but itself, yet being still under the sway of the illusion of matter separates itself from its source and therefore from all other units, which is the Great Illusion. This recognition of "I am I" is born with the human soul, and is just as strong in the cradle as it is at the very threshold of the grave. All through life it is the one thing which ever persists—which is never lost. With its very first expression of consciousness, the child proclaims, "I am myself." With its last breath it makes the same assertion. All the wilderness of change, all the phenomena of mental growth, of conscious expansion, have not altered in one iota that innate recognition of unity which proclaims, "I am myself and none other!"

The soul is a unit of consciousness because it remembers its past. Memory implies a stable, sure, permanent record, upon which experiences are engraved, or the soul could not recall them. Each one remembers *his* past—not another's. And it would be impossible for us to remember *any* past if the soul were not a unity, eternal and immutable. The brain is a molecular, mechanical apparatus. Its molecules are coming and going incessantly. Seven years, we are taught, is sufficient to complete the change of the very hardest bone; seven hours it may be, may completely change the entire brain substance. Certainly, it changes with great rapidity. The material tablet upon which an event is recorded is destroyed and renewed scores of times, yet throughout all memory persists—a thing impossible if there were not an unchanging unit of consciousness, upon which all conscious experiences are recorded and which the phenomenon of memory proves to exist and to be beyond the domain of decay or chance.

The soul is a unit because it synthesizes all the various reports of the senses. The hand feels a thing. The sense of sight reports a thing quite different. If there were not that within which takes these two reports—that conveyed by touch, and that recorded by sight—and harmonizes and synthesizes them, what would the world be but chaos and unreality? These every-day experiences, these things which are necessary to our lives hour by hour and moment by moment, prove beyond question the existence of the soul and its unity, if we only patiently observe and reason upon them.

The soul is a unit of consciousness, then, and it is independent of

for it is the mute testimony of the soul to the common origin of all souls—the recognition of a divine Unity, in which all have their Source and Life. So, recognizing that man is a soul, an eternal, imperishable center of consciousness, which life or death affects not, except to change its temporary vestures, each can press forward towards the goal of his own godlike destiny; each can face the gates of death undaunted, for life in the cycles of time will bring us again and again to its portals for the unfolding of that divine nature, now so deeply buried in the coils of matter. So let us set ourselves earnestly to seek the meaning of our sojourn in these bodies of clay, not foolishly declaring the sensuous experiences of the body to be all there is of life. Nothing can come to us but our own, whether of joy or sorrow; for the Galilean Adept stated the whole law of life when he declared: “Brethren, be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.”

JEROME A. ANDERSON.

‘THE PARTING OF THE WAYS.’

Another six months, and the new cycle will have had its birth for weal or woe; for the furtherance of the Golden Age of spiritual enlightenment and brotherly love, or for the strengthening of the material fetters that bind man to his self-made past. We stand, as it were, at the parting of the ways. Ours it is to aid in the realization of a great Hope, made possible by the Karma of the present time, through whose blackness the sun still shines; or to lend our hands, by selfish indifference, to the forces which work in darkness, against whom no victory is secure until it is actually won.

The intensity of the position increases as the cycle nears its close. Every blow struck for freedom, as also every advantage left unheeded, grows more telling towards the striking of the hour. The new child, the new Humanity, so soon to be brought forth, needs a current of potent, spiritual influence to counteract the heavy Karma with which it comes weighted into life. Thankfully, be it said, that influence has gone forth with mighty leavening power, and henceforth the pathway of mankind will be less heavily fraught with obstacles than it has been of yore. Still, the journey has been shortened only by a step. The cry goes ever forth, ‘more Force’; for the burden of ages has never pressed so heavily as now, nor have results so marvelously accelerated, from causes so apparently minute.

No one, I think, can look steadily into the life of the Theosophic movement, and his own heart, without feeling the intensified pressure of the forces that are in our midst to-day. The conclusion is inevitable that great powers are crying for liberation throughout the mass of humanity, hindered only from perfect

the body. How can we prove this latter question? Very easily, if we observe nature and man. The body is destroyed almost entirely by old age, or by sickness; yet, if the person has cultivated his reasoning powers, does old age dim them? It does not; it only weakens the reasoning powers of those who have lived as vegetables. The man who has lived a life of thought takes the power of thought to the grave with him. It cannot be destroyed. The body may be emaciated by disease, yet the soul will reason the more acutely because of this suppression of the merely animal portion of man's nature. Of course, there are many diseases which suspend consciousness, but this is because they impair its principal vehicle, the brain. But, setting this aside, there are numberless instances of diseases which destroy the rest of the body without impairing consciousness at all; and old age itself never impairs the consciousness of that soul which has learned how, and which has compelled its brain, to think. Gladstone is an illustrious example.

The universal belief in a soul is not evidence; it is only testimony. Yet, when almost the entire world accepts a thing, may we not believe that the idea is innate, and innate because it is true; that the soul recognizes its truth, even though it be harassed and limited by matter, and asserts from its own nature the truth which it thus intuitively recognizes?

It is not demanded that the soul be placed as a material thing in evidence. In one aspect it is material, but its "matter" cannot be seen, touched or tasted. In consciousness itself must be sought the proof of consciousness. Materialists may declare: "You have never seen a soul." Let us answer, "You have never seen a body." A flux and flow of atoms, streaming in and out by millions, never for the thousandth of an instant the same, is more unreal than the soul a thousand times! The soul is not an object of physical perception; but of spiritual, or conscious, recognition.

And we have logic and philosophy on the one hand agreeing with the phenomena of life on the other, and each declaring that man is a soul, and not the mere lump of clay which chains him to the earth. It is the body alone, with its desires and passions, which separates us from each other, and not the soul within, which, when it can make itself heard, always declares its unity—its brotherhood—with all other souls. This feeling of brotherhood has a deep significance,

expression by barriers of ignorance and indifference. What is true for humanity at large is true also for the Movement, and each individual member of it. Forces are fighting within us for full and free manifestation, and their way is blocked—by ourselves. We make outlets, only to close them again by doubt, selfishness, and the natural obtuseness that comes of years of prolonged slumber. Now and again some light shining in our midst, so much brighter than we, serves to remind us of what we might confidently hope to accomplish, did we more perfectly comply with conditions. Shall we not try more seriously to realize the greatness of our present opportunity, for the sake of the world around us, whose opportunity it, too, should be? For the signs of the times are written in every human heart. Men and women, under an impulse which, alas, they too little understand, are manifesting a rush of unrest that goads them now here, now there, into this dissipation, or that distraction, until, like the dizzy moth around the flame, they fall and are maimed by that which they took for good. And back of all, great Powers are steadily working, through foul media, and fair; becoming to some a saviour of life unto life, and to others—?

CHARLOTTE E. WOODS, *In Ourselves.*

BRANCH REPORTS.

To the Coast Branches:

Aurora T. S., Oakland, Cal.—The members are happy in having their president, Mrs. S. A. Harris, with them again after a long absence. October lectures: "Missing Links of Evolution," Dr. Allen Griffiths; "A Prisoner," J. Oettl; "S. R. L. M. A.," Dr. J. A. Anderson; "Weighed in the Balance," Mrs. M. M. Thirds; "Reincarnation," Mrs. S. A. Harris.—MISS S. G. ATTERBURY, Secretary.

Bellingham Bay T. S., Fairhaven, Wash.—A study class meets at the home of a member Wednesday evenings, and public meetings are held at T. S. rooms on Thursday evenings and Sunday afternoons. Lotus Group work will soon be commenced.—P. L. HAGG.

Blue Mountain T. S., Elgin, Or.—We are about half through the "Key." Public meetings are held each Sunday at 3 p. m.—JULIUS C. HUGG, Secretary.

Denver, Col., T. S.—Work was active throughout the summer. Recently a study class was organized by Mr. Abbott. Lotus work has been taken up again, and a branch of the I. B. L. is being organized. A social club has also been started. Meetings are held in our rooms in the Masonic Temple. The Branch has had a rapid and healthy growth.—MISS ALICE G. HERRING, Secretary.

Gilroy, Cal., T. S.—We hold weekly meetings, more as a study class. Mrs. Angrey has opened a room in her building on Main Street for Theosophical reading. The sisters take turns in keeping it open afternoons.—MRS. L. ELLIS-FORSYTH, Secretary.

Hargrove T. S., Sacramento, Cal.—Our meetings are well attended. International Brotherhood League meetings were started on Nov. 3. Good press

notices. Lotus work is doing well. The Branch has just received a donation of 250 volumes from Dr. J. S. Cook. October Subjects: "Influence of Theosophy on Modern Thought," Robert Joy; "Aims and Objects of the T. S.," Mrs. J. F. Mills; "Modern Thought," Miss E. Felter; "Missing Links," Dr. Allen Griffiths; "Brotherhood," Miss Walker and L. Egeberg; "Toleration," Dr. J. S. Cook; "Reincarnation," "Origin and Objects of the Theosophical Movement," Dr. Allen Griffiths.—J. C. EGEBERG, Secretary.

Katharine A. Tingley T. S., Placerville, Cal.—This Branch was organized during the past summer with ten members. Mrs. Kate L. S. Cummings is president and Mrs. Mary F. Conigal secretary. It has able members on its roll and should do good work.

Kshanti T. S., Victoria, B. C.—Discussions for the month have been devoted to the objects of the I. B. L. The rooms are open every evening. We have just introduced music in connection with our meeting. On September 11, William Berridge after a brief illness, entered the peace of another life. Mr. Berridge was the first president of this Branch and had a large share in its organization, and will always be remembered with gratitude for the good work he did. One month later, on October 11, Mrs Turnbull, a member-at-large, passed away, and at her previous request the funeral was conducted by the Branch. Lectures for October were: "Destiny," W. H. Berridge; "Impersonality of the Christ," T. E. Whiteside; "The Theosophical Movement," H. W. Graves; "An Ancient Dreamer," T. Henson; "Theosophy," Captain Clarke.—W. HAROLD BERRIDGE, Secretary.

Narada T. S., Tacoma, Wash.—October subjects: "One Life or many Lives," Mrs. Edna B. Lund; "Divine Law of Cause and Effect," Mrs. Mary B. Brooks; "Modern Brotherhood," Mrs. Fanny A. Sheffield; "Theosophical Idea of Duty," Mrs. Elling; "Influence of Theosophy on Modern Thought," R. H. Lund and G. A. Weber; "Independence," J. R. Addison; "Death," Mrs. Mary F. Bean; "Septenary Man," Mrs. Sheffield.—R. H. LUND, Secretary.

New Century T. S., Portland, Or.—This is a new Branch just organized with a membership of twenty-five, all fired with the spirit of activity and work. Dr. E. O. Barton is president, J. H. Scotford vice-president and Charles E. Wilbur secretary. Dr. Barton recently lectured at McMinnville, by invitation of the Secular Church, to a large and appreciative audience. We have been invited to visit Kelso, Wash. Mrs. Barlow of Tacoma recently lectured there, and sufficient interest was aroused to cause a desire for more information. The Lotus Group was reorganized in Prometheus T. S. under the direction of I. B. L.—J. H. SCOTFORD.

Olympia, Wash., T. S.—We have secured permission to supply the prisoners in the United States Prison on McNeil's Island with Theosophical literature, and some reading matter has already been sent there and will be followed by more. A sewing class for girls of all ages has been organized. Time is given at each meeting for a Theosophical talk or reading.—MRS. HATTIE E. OGDEN, Secretary.

Pasadena, Cal., T. S.—Work goes on splendidly. We have had three Brotherhood meetings and are hopeful of much success, as quite a number of new people seem interested. Work is progressing for the Brotherhood Bazaar on December 13. October lectures: "Esoteric Christianity," Mrs. M. R. Egbert; "Growth of the Inner Man," Leonard Lester; "The Law of the Prophets," H. B. Leader; "The Child and the Home," H. A. Gibson; "Truth, Light and Liberation," Miss J. A. Wheeler.—MISS EDITH WHITE, Secretary.

Petaluma, Cal., T. S.—The "Ocean" furnishes the course of Branch study. Mrs. M. M. Thirds lectured before the Branch, October 31 on "Practical Brotherhood and How to Realize It." Subjects for October were: "Ethics and Theosophy," by Mrs. E. S. Leckenby; "Mysticism in the Bible," Dr. F. Shaw; "Independence," Mrs. Ingeborg Anderson; "Spiritual Transition," by Dr. R. A. French. MRS. M. A. ELLIS, Secretary.

Prometheus T. S., Portland, Or.—Interest in Lotus Group and study classes is well maintained, and attendance is on the increase. A propaganda committee has been appointed. We are busy with bazaar preparations. October subjects: "Duality," Miss S. J. Niles; "Brotherhood," Mrs. E. A. King; "Trinity," Mrs. L. R. Webster; "Seven Principles," Mrs. M. E. Imboden; "Environment," Rev. J. S. David; "Practical Theosophy," Charles Steinlein; "The Quaternary," Mrs. L. D. Durkee; "Independence," Dr. Mary A. Thompson; "The Septenary," Miss S. J. Niles.—MRS. L. D. DURKEE, Secretary.

Redding, Cal., T. S.—Meetings have been resumed after summer vacation, with an increase of two members. W. P. England has been elected president and George A. Seiferth secretary. Prospects are good.

Salt Lake, Utah, T. S.—Delightful musical selections are given by Mrs. Green, vocalist, and Mrs. Boyden, pianist. The Lotus Group has resumed work. At the penitentiary there is an earnest class of fifteen, with stragglers who swell the attendance. October subjects: "Theosophy and Occultism," Mrs. Louise Boyden; "The Latest Social Vision," Mrs. Abbott; "The Coming Man," Mrs. A. V. Taylor; "Heredity," Mrs. Boyden; also a discourse by A. V. Taylor on the theme, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."—MRS. LEOLINE W. BROWN, Secretary.

San Francisco, Cal., T. S.—The Lotus Group has been reorganized under the new plans. I. B. L. meetings were inaugurated Saturday, November 6, in the Theosophical hall. The attendance was good and the audience displayed keen interest. Subjects for October: "Temptation of Jesus," T. G. E. Wolleb; "Life is Harmonious Vibration," Rev. W. E. Copeland; "S. R. L. M. A.," Dr. J. A. Anderson; "Death," R. C. Krause and H. B. Monges; "Weighed in the Balance," Mrs. M. M. Thirds; "Septenary Man," Mrs. M. C. Skelton and Mrs. E. M. Poole; "Missing Links of Evolution," Dr. Allen Griffiths; "Influence of Theosophy on Modern Thought," Mrs. F. E. Wait; "Use and Abuse of Symbolism," Miss Anne Bryce.—MISS CLARA A. BROCKMAN, Acting Secretary.

San Quentin, Cal.—Many of the men in the penitentiary are diligently studying Theosophic literature and acquiring a comprehensive knowledge of the philosophy, and endeavor to propagate brotherhood and karma among their fellow prisoners.

Seattle, Wash., T. S.—The usual meetings have been carried on with good attendance. New rooms have been fitted up in the Hinckley block which will be open every night. I. B. L. meetings will be held in the rooms on Tuesday, Wednesday and Friday evenings. The Branch has a good loan library. A quartet is in training to furnish music for the various meetings. The Brotherhood Bazaar is well under way. Lotus work commenced November 7. Lectures: "Prodigies," John H. Wilson; "Modern Brotherhood," Mrs. Fanny A. Sheffield; "Ancient and Modern Astrology," O. P. Mason; "Which Religion Is Best?" Dr. H. T. Turner.—F. I. BLODGETT, Secretary.

Sirius T. S., North Yamhill, Or.—Work was resumed September 5th, after a two-months vacation. Two new members were admitted. We have hopes for the future and feel that our quiet little Branch has been an instrument for good here.—MISS B. HAUSWIRTH, Secretary.

Triangle T. S., Alameda, Cal.—Attendance at both Branch meetings and Sunday evening lectures is increasing. October lectures: "Life and Light," Julius Oetli; "Angels and Devils," Mrs. M. F. Magee; "A Prisoner," J. Oetli; "Death and After," H. B. Monges; "Temptation of Jesus," T. G. E. Wolleb. Branch study covered these subjects: "Influence of Theosophy on Modern Thought," "Hidden Hints on the Secret Doctrine," "Dangers of Hatha Yoga Practice," "Concentration."—C. B. WOODRUFF, Secretary.

Whatcom T. S., New Whatcom, Wash.—Meetings every Wednesday at 993 Elk street. Study for the last four months has been from the "Forum." During October the International Brotherhood League was organized by the members of Bellingham Bay and Whatcom Branches. A Lotus Group has also been formed.—JOHN P. FARNUNG, Secretary.

A few months ago we suggested that it would be a valuable plan for members to send in lectures they had given, to be sent to other Branches, and thus promote a more general circulation of thought, as well as aid the weaker centers. Few responses have as yet been made. Branches should be as willing to give as to receive, and if members will take the trouble to send in lectures to the P. C. T. C. they can be utilized and much good accomplished. The demand so far exceeds the supply, and the request is again made for either lectures or short papers; while centers desiring lectures are also invited to send in their requisitions.

It is expected that all persons who receive the PACIFIC THEOSOPHIST free shall use the same for propaganda purposes. Unless one subscribes for the magazine it does not belong to him and should not be laid away out of sight and out of use, but should be passed on to others who might thus be interested in Theosophy. It is especially recommended that the magazine be left at hotels, reading-rooms and similar places.

Brotherhood Bazaar—Many of the Branches have found it impracticable, from various reasons, to arrange for Brotherhood Bazaars on December 13th,

and it has been suggested that these Branches each take up a special collection at the meeting nearest that date, for the Brotherhood Fund, and that members be urged to make their offering as large as possible. Much money is needed for humanitarian work in many directions. For some months past the offerings have dwindled to almost nothing. Members should realize the necessity for help *now*, and at the same time they should not forget two other funds that need replenishing. One is for the School for the Revival of the Lost Mysteries of Antiquity; the final payment for the land must be met on December 1st, and the burden should not be left on the one or two people who have sacrificed so much for the realization of the dream of centuries. And then, with the grounds all clear, preparations will be in order for buildings. It is the duty of each Theosophist to assist as far as his circumstances permit. Also, we must not forget, as has been stated in previous years, that the fees and dues received by the T. S. in A. are not sufficient to meet the running expenses, but have always been kept up largely by private contributions. No one is expected, nor has he the right, to sacrifice his family necessities, but can we not, for a little while, sacrifice some of our personal luxuries and inclinations?—AMOS J. JOHNSON, Secretary P. C. T. C.

REVIEWS.

THEOSOPHY BRIEFLY EXPLAINED, is a booklet of some one hundred and twenty-five pages, by various students, issued by the firm of Simpson Marshall, Hamilton, Kent & Co., London. "It is an attempt to place the leading principles of Theosophy within the reach of those who have not much time for study." It takes up the leading tenets advanced in Theosophy, known as Karma, Reincarnation, the Compound Nature of Man, Brotherhood, etc., and deals with them in a familiar, conversational manner. No one presentation of the Theosophical doctrine can satisfy all minds, and therefore, each new presentation is to be welcomed, and will find its proper place in books required by many minded students. Most of the illustrations used are new and forcible, and no one can read the little book carefully through without feeling that his stock of intellectual argument has been materially increased. The chief merit of the little book, perhaps, is the bold method with which it has seized and recorded current history. The facts of the recent alleged "split" in the Society are fairly stated, and made, so to say, a portion of the permanent records of the Society. This is the first attempt to record the doings of that unhappy period of the history of the Theosophical movement which resulted in the setting up two so-called theosophical societies. There may be many societies, but there can never be more than one Theosophical movement any more than there can be two Absolutes. Theosophical Societies must be judged by their influence upon the Theosophical movement. If they aid this, well and good; if they only serve as disintegrating factors they can not claim to be true Theosophical Societies. Where the disintegration begun, who were its leaders, and who they are who are still working along those destructive lines, this little book plainly points out. And, as said before, it is well to have this made a permanent record. The history of the Crusade, and of the founding of the School for the Revival of the Lost Mysteries of Antiquity, is also recorded. The little book will prove very serviceable, and may be ordered from any of our Theosophical headquarters, at 50 cts. for cloth, and 25 cts. for paper covers.

A PARTIAL LIST OF BOOKS

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To be Obtained Post-paid from the Pacific Coast Theosophical Committee, Room 30 Academy of Sciences Building, San Francisco:

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